N. Allen

HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

Vol. 7. No. 42. CONCORD, N. H., FRIDAY, DECEMBER 10, 1841. Whole No. 326.

PUBLISHED WEEKLY,
BY THE
NEW-HAMPSHIRE ANTI-SLAVERY SOCIETY:
OFFICE, LOW'S BLOCK, MAIN STREET.

JOHN R. FRENCH, Publishing Agent;
☞ To whom all remittances are to be made, and all letters addressed, relating to the pecuniary concerns of the paper.

TERMS.—One dollar and fifty cents per annum.

No paper will be discontinued until arrearages are paid, unless at the option of the Publisher.

Persons receiving the Herald will be considered subscribers until they order otherwise.

Communications to be directed to N. P. ROGERS, Concord, N. H.

☞ *Postage ought to be paid in all cases.*

Postmasters can forward money free from expense, at the request of any subscriber.

COMMUNICATIONS.

Littleton Church.

We point our readers particularly to the following doings of the orthodox Congregational church in Littleton. Edmund Carleton, who moved in them and who gives the account is no *fanatical* sort of man. He is of the calmest and most cautious, considerate temperament. Orthodox "after the most straightest sect," bred under the *regular*, old school economy, by Dr. Carleton his father, late of Haverhill, a highly distinguished physician and most respectable and *approved* citizen. Edmund is therefore one of the last men to *run wild with excitement*, as the *judicious* world thinks anti-slavery is running. His habits of thinking are the cool, calculating, cautious habits of the intelligent lawyer. See how the church and clergy treated his anti-slavery resolutions. See their insolence, their unscrupulousness, (brother Carleton does not charge them with it.) See them unceremoniously thrust his most reasonable, christian-like and necessary resolutions aside—without a word of discussion or a single reason offered for doing it. The wily Worcester introduces his Presbyterian declaration furnished by the crafty Barstow—prefaced by a false resolution as to the misapprehension prevailing at the South in regard to the opinions and feelings of northern *christians*—as they are called—as to slavery. There is no misapprehension at the South. They think the northern church pro-slavery and they think right about it. It is pro-slavery to the wicked core. Instead of meeting brother Carleton's resolves *fairly*, and reasoning them down before the church or else adopting and advocating them, as he would if he had dared be honest, (as a clergyman dare not be) he supercedes them by the introduction of others—against all ordinary procedure—and Reverend Mr. Fairbank moves to waive the consideration of them and to consider the substitutes—to wit, pass them by an implicit, coward vote without a thought of consideration. The drift and intent of all this was no other than to keep the conduct of the movement in the hands of the clergy. Had brother Carleton introduced resolves to the same purport with those of the Barstow declaration, they would not have dared vote them. It would be countenancing the anti-slavery movement. What was done must not come from that quarter. It must come from the clergy. Now if that declaration was voted by the church *in good faith*, they would have also voted the resolution brother C. offered, after it. They could not have helped it, and they would not have desired to. But they almost unanimously rejected it. Christianity rejects them *as unanimously*. No degree of ignorance and vassalage can avail them. Such fruits are never borne by christians, and the poor creatures ought to be made aware of it. We clear our skirts of their blood. A church that can be guilty of such paltering shows no evidence of being of Christ—but conclusive evidence of being on the other side. Almost every sectarian organization which has been tested has conducted in the same way. They shuffle truth aside with one accord.

We affectionately suggest to brother Carleton whether fidelity to Christ and His enslaved children does not demand of him, no longer to give them credit as a christian body, by his presence among them.

Our position is that in religious matters the clergy cannot be honest or do right—and that the sectarian organizations cannot endure the *intrusion of truth*. Anti-slavery requires the speedy promulgation and establishment of this doctrine. The slave will pine in bondage till it is received and acted upon.—ED'R.

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Church Action at Littleton, N. H.

On Sunday the 10th day of October, 1841, at the request of two members of the first Congregational church in Littleton, N. H. a meeting of the church to be holden on Wednesday then next, was called to determine what action the church would take on the subject of slavery.

The church contains probably about one hundred members, some of whom live at an inconvenient distance from the village meeting-house, the place of meeting.

On the day appointed the church assembled to the number of about 12 or 14 members, six of whom, including the pastor, were males.—After the opening of the meeting with prayer, I introduced the following resolutions.

Resolved, That slavery is contrary to the natural and inalienable rights of man, contrary to the spirit and precepts of the gospel, essentially destructive of all social order and domestic ties, ruinous to moral virtue, debasing and brutal in its tendency, and thus in its nature pre-eminently sinful in the sight of God.

Resolved, That it is the duty of professed christians and of religious bodies, to separate themselves from all wickedness, and by precept, example, influence and worldly substance, to do all they can to purify the church and the world from sin.

Resolved, That in view of the foregoing resolution it becomes the duty of this church to withhold christian fellowship from slaveholders, and from churches and religious bodies which continue to fellowship slaveholders.

Resolved, That while the members of this church earnestly desire the spread of the gospel amongst the heathen in foreign lands and the aborigines of this country, we feel it equally if not more important, that our enslaved brethren in this country have the full enjoyment of the light of the gospel.

Resolved therefore, That we ought to exert ourselves to bring about a moral revolution, that shall prepare the way for them thus to enjoy its light.

The members present were so few in number, that it was determined by general consent, to take no specific action on the resolutions, but to adjourn to another day, after first having some conversation which might elicit the grand feeling of the members present relative to the resolutions. The male members only took part in the conversation. Some of the members thought the subject an improper one to bring before the church, tending to produce alienation of feeling; and it was generally conceded that the same view of the subject had probably caused many to stay away from the meeting.

The principles embraced in the resolutions were in general concurred in except the third; although all were not ready to admit the full extent of the first, contending that a man might bear the relation of master to slaves without sinning. Slaveholding by southern men was not thought a sufficient bar from the communion, and the opinion found support that it would not be wrong to invite a southern slaveholding minister to officiate in the desk.

Much congratulation was expressed, that the subject had been and could be freely talked over without falling into bitter altercation; one at least of the few present stating that through fear of bitterness, even he should not have attended, had he not been persuaded to by another. After prayer the meeting adjourned to Wednesday, the 10th day of November, 1841, at which time it was hoped Mr. Worcester, the pastor, would be able to obtain the address of the last General Association of New-Hampshire, to the General Assembly of the Presbyterian church and to christians generally in the South, or at least by correspondence with the Rev. Mr. Barstow of Keene, such account of its contents as might be of service at the adjourned meeting, it being understood that the address met with the general approbation of the association.

The church held its communion on Sunday afternoon next preceding the 10th of November, and there was a pretty full attendance. Towards the close of the services, when the pastor gave out the appointments for the week ensuing, mention was made by him of the church meeting adjourned to Wednesday of that week, and he expressed a desire for a general attendance.

At the adjourned meeting the number of members present was not large, probably about equal the number present at an ordinary church meeting. The pastor informed the meeting that he had corresponded with Mr. Barstow, and that the address of the General Association was published. It was read from the Congregational Journal of October 29th.

I then advocated the resolutions at some length, and endeavored to show the fallacy of the opinion advanced at the previous meeting, viz. that a man might be sinless in sustaining the relation of master to slaves. I urged that *that* position is all which slaveholders desire to justify the system of slavery; that it does in fact sanction the *principle and system* of slavery; that it sanctions the *holding men as* PROPERTY, which is wholly different from the restraint exercised over minors and the insane; that the desire to benefit the slave by bestowing bounty, or charity, or support upon him, cannot justify a position which thus sanctions a system entirely subversive of the inalienable rights of man—rights which a man cannot alienate from *himself* so as to affect his posterity;—that bounty and support can be conferred upon a man after his freedom as well as before. I also presented the excellent letter of Charles Simmons in answer to the question, "What scripture authority have the abolitionists for alleging that slavery is *intrinsically* sinful?" (published in the Liberator of December 25, 1840) and read from it extracts, and the positions proved by Mr. Simmons, and referred to the scripture authorities adduced in the letter. In further support of the resolutions, and also in illustration of the view of slavery which the most exemplary churches and christians are now taking, and in proof of the necessity of church action on the subject, I cited the inimitable Remonstrance from the Congregational Union of Scotland to their fellow christians in America, (Lib. Nov. 13, 1840) and read a large portion of it; read the Baptist testimony from London and vicinity; (Lib. Nov. 20, 1840) referred to the action of great numbers of religious bodies in Europe and America, condemning slavery and withdrawing fellowship from slaveholders; and spoke of the connection and influence of the southern church with the North, and the want of religious tone in the North, illustrating by the fact of northern church members going South and becoming slaveholders, as was the case with members of the church in Haverhill, N. H., who were said to have been dismissed from the church without a letter of dismission being asked for, and even after labor commenced by another member with at least one of them on account of his having become a slaveholder, while, in view of the disinterested community, the only possible object of the dismission (*not excommunication*) was to avoid agitating in the church the subject of those members being slaveholders. I urged the unreasonableness of hoping for revivals of religion, so long as the church should cherish such iniquity in her bosom plainly visible to the beholding world around, while every christian must find a chill pervade his aspirations on approaching the throne of grace, when sensible of a neglect of duty towards any of his race. I urged the necessity of taking such ground as would show the southern church her true position, and carry admonition fully and plainly home to her. And finally I urged the immense strength which christianity and benevolent operations would derive from extending liberty and religious instruction to the slaves of this country, who could at once be brought to an acquaintance with the word of life, and to a participation in the efforts for the good of others, while it requires great labor and length of time to approach the heathen in foreign lands.

Being restricted in time for speaking by vote of the church, I could proceed no farther. The pastor suggested that before acting on the resolutions, it might be well for him to read a declaration of sentiments which he had received from Mr. Barstow, and some resolutions which he (Mr. Worcester) had drawn up in connection with it, and thereupon he read the following resolutions.

Resolved, That in view of the misapprehension extensively prevailing at the South, and also at the North, in regard to the opinions and feelings of christians at the North with reference to slavery, we deem it expedient that churches should distinctly express their sentiments upon this subject.

Resolved, That we do heartily approve of and adopt as our own, the following declaration of sentiments:

We consider the voluntary enslaving of one part of the human race by another, as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbor as ourselves; and as totally irreconcilable with the spirit and principles of the gospel of Christ, which requires that all things whatsoever ye would that men should do to you, do ye even so to them. Slavery creates a paradox in the moral system; it exhibits rational, accountable, and immortal beings in such circumstances as scarcely to leave them the power of moral action. It exhibits them as dependent on the will of others, whether they shall receive religious instruction; whether they shall know and worship the true God; whether they shall enjoy the ordinances of the gospel; whether they shall perform the duties and cherish the endearments of husbands and wives, parents and children, neighbors and friends; whether they shall preserve their chastity and purity, or regard the dictates of humanity. Such are *some* of the consequences of slavery—consequences *not imaginary*—but which connect themselves with its *very existence*. The evils to which the slave is *always exposed*, often take place in fact, and in their very worst forms. And when all of them do not take place—as we rejoice to say that in many instances they do not—through the influence of the principles of humanity on the minds of masters, still the slave *is deprived of his natural rights, degraded as a human being*, and exposed to the danger of passing into the hands of a master, *who may inflict* upon him all the hardships and injuries which inhumanity and avarice may suggest.

From this view of the consequences resulting from the practice into which christian people have most inconsistently fallen, of enslaving a portion of their brethren of mankind—for "God hath made of one blood all nations of men to dwell on all the face of the earth"—it is manifestly the duty of all christians who enjoy the light of the present day, when the inconsistency of slavery both with the dictates of humanity and religion has been demonstrated, to use their honest, earnest and unwearied endeavors to correct the errors of former generations, and as speedily as possible, to efface this blot on our holy religion, and to obtain the complete abolition of slavery throughout christendom, and if possible throughout the world. [See Min. of Gen. Assembly of Pres. church in the year 1818.]

Resolved also, That we fully approve of the letter addressed by the General Association of New-Hampshire at its meeting at Francestown in August, 1841, to the General Assembly of the Presbyterian Church, and to christians generally at the South. [See Cong. Jour. Oct. 29, 1841.]

It was then moved by the Rev. Mr. Fairbanks, former pastor of the church, and voted by the church, that we waive the consideration of the resolutions offered by Mr. Carleton, and take up those offered by Mr. Worcester.

The two first with the declaration of sentiments were passed almost unanimously and without the least discussion, I merely observing that I could not vote for them on the ground of their not going far enough. The third also passed with the like unanimity and without discussion.

I then offered the following resolution:

Resolved, That in view of the foregoing resolutions and declaration of sentiments, it becomes the duty of this church, to withhold christian fellowship from slaveholders, and from churches and religious bodies which continue to fellowship slaveholders, as the most ready means of correcting "the errors of former generations" and of the present times.

In support of the resolution I urged the necessity of the church separating itself from all that is sinful; I urged that the declaration of sentiments just passed pointed out much which is enormously sinful, as resulting from slavery, and yet that unless we withdraw fellowship, we must receive those to communion who are guilty of the vilest things resulting from slavery—even those who have gone from the North and become slaveholders in the worst sense of the term while possessing full light on the subject—so long as they remain in regular standing in their respective churches. I urged that so long as such are not debarred fellowship, they are not rebuked for their sin, and the church must be looked upon as conniving at slavery, and thus she is doing herself great injury; that lookers on, whether scoffers or friends, will view her conduct in that light and charge her with hypocrisy; and that the church should give heed to charges made even by scoffers if true, or she will not be entitled to the character of purity.—I urged that though the adoption of the resolution would exclude those who had not been so well enlightened upon the subject as others, yet it was no valid objection; for it would put them to a consideration of their true standing, and on their abandoning their evil course they would be received. I contended that though some inconvenience might result from a separation from those religious bodies which continue to fellowship slaveholders, yet that if a good example were set by this church, others would soon follow, and association could then be held with those bodies; that the common objection, that the church might seem to say to others, "stand thou afar off for we are holier than thou," was a fallacious one, applicable alike to all moral reform whatever, and even to the faithful preaching of the gospel.

The resolution was then rejected with almost the same unanimity with which the others passed. It was then voted on my motion, that the doings of the meeting be published in the Congregational Journal and in the Herald of Freedom.

I have been thus particular for two purposes:

First, to show the difficulties, and reluctance, and lack of personal independence, under which churches in general labor in approaching the subject of slavery. All ministers would not have met the introduction of the subject into the church with the same liberality that Mr. Worcester did. And I verily believe that if he had *opposed* it, there would not have been in attendance at either meeting half so many members as attended the first meeting. And yet I have reason to believe that *he* felt disagreeably when he found the subject was to be introduced. In the prayers offered by many ministers and church members, peace, concord, harmony, and union in the church, appear to have attached to them an importance paramount to that of the church being led in the way of truth and righteousness, and brought to a clear perception and faithful discharge of her duty.

Second, to show the encouragement which churches have to introduce and candidly consider the subject. The church in Littleton, with all its backwardness and apprehension, has found by experience, that the subject can be introduced and freely and plainly discussed without creating animosity.

The church has indeed in my opinion come far short of its duty, and yet it has done something. It is true that she has, to say the least, placed herself in a most awkward position—a position the very awkwardness of which, if nothing else, it is hoped will bring her to a further consideration of her duty. She has said in her declaration of sentiments, that under "*the light of the present day*" "*the inconsistency of slavery both with the dictates of* HUMANITY *and* RELIGION *has been demonstrated*"—that slavery "exhibits *rational, accountable and immortal beings in such circumstances as scarcely to leave them the power of moral action*"—that "*it exhibits them as dependent on the will of others, whether they shall receive religious instruction; whether they shall know and worship the true God; whether they shall enjoy the ordinances of the gospel*"—and that these with other horrible consequences of slavery "CONNECT THEMSELVES WITH ITS VERY EXISTENCE."—And yet she resolves in view of that declaration, that she may continue *christian fellowship* with slaveholders; yes, with slaveholders without distinction—as well with the minister, who enjoys "*the light of the present day*," and yet holds, multiplies, and deals in human beings reduced to the base condition of *property*, as with the most humane but unenlightened youth who has just come to his inheritance of blood and sinews. She in effect says to her pastor, that—agreeably to the courtesy practiced among ministers, of inviting their brethren in the ministry to preach for them whenever such may happen to be their guests—he should invite to his desk to preach to his people, the most fiendish slaveholder clothed with sacerdotal license, who may chance to call on him.

She in effect says, that no slaveholder from the South in passing through our northern territory, should, by exclusion from the table of the Lord, be stung with remorse at his wicked practices, and brought to reflect upon and see in its true light his holding *man as property, at least;* but should be allowed to pass along unrebuked, invited from Sabbath to Sabbath to commune with professing christians, well pleased as he moves off next morning, at the coincidence in the views and feelings of northern christians with those of his own on this great subject.—She in effect says, that members of northern churches may go to the South and become *negro drivers*, that is, those whose business is to buy slaves and drive them to the southern market for sale, and after all this, come to the North and sit down in christian communion with those church members who know all the facts in the case. May she see, repent and forsake.

EDMUND CARLETON

CONCORD, November 30, 1841.

Brother Rogers: The following from our faithful brother and co-laborer H. C. Wright, seems to me worthy a column in the Herald, and I venture to place it at your disposal. I like its plain speaking and statements of facts. By these we shall conquer. Rather I should say, by these we *have* conquered the sectarian church and clergy, the stoutest foes with which Liberty, Humanity, and Truth, have ever grappled.—They can do no more for their bantling—slavery at the South. Their little remaining strength is all now occupied in a most impotent effort for self-preservation. Even the great American Board of Commissioners for Foreign Missions sitting queen among the professedly benevolent sectarian institutions of this generation, and appealed to by them all, even she is stricken with terror, and has reckoned her losses from withdrawal of anti-slavery contributions, and is enquiring "whether the anti-slavery feeling would cause any of the churches to *withdraw*, and if so, how much the Board would lose by their withdrawal?"

But their days are numbered. Tekel is written on their walls in letters of fire. The land already begins to be strewed with their carcasses. Their ruin is sure even should we now let them alone. Our further efforts may *hasten* their fall, but not render it more certain. And with them go the blood-spilling, women-whipping, marriage-destroying, and drunkard-making institutions they have so long sanctified, and which have so long found in them their most constant and sure support.

"Speed, speed the hour, O Lord."

Yours rejoicing in hope,
PARKER PILLSBURY.

MIDDLEBURY, VT., November 27, 1841.

My Dear Brother: My soul is bowed down in view of what is called the christian church and ministry, in reference to slavery. The Baptist denomination has in it about 20,000 confessed *man stealers*—the Methodist denomination as many more, the Presbyterian, about 10,000; and the Congregational denomination fellowship the others as *christian*; and all are urged to come into them, as into the fold of Christ. They would have us believe that men, guilty of the foulest crimes that can blacken humanity, may be enfolded in the embraces of Christ as His chosen ones. If a slaveholder, while such, may be engrafted into Christ, and be one with Him and the Father, what beings must Christ and the Father be? Worse than Juggernaut or Moloch. If true, as Wayland, Sharp, Stewart, Woods, Humphrey, and most of the Doctors of Divinity and Reverends say, that man-stealers may, while continuing their hell-begotten trade, be united to Christ and be one in spirit and heart with Him, and recieve His sympathy in their diabolical work, then would I rather bow to the shrine of Mars and Belial, than to that of Christ; and I would sooner send a child to a school of North American Savages to learn humanity, than to Andover, or Amherst, or Brown University. The spirit of the Religion taught in the North or South church in Concord, by Bouton or Noyes, and in our Theol-

logical Seminaries and Colleges generally, is more brutal, adulterous and murderous, than the spirit of the Indian or the Hindoo. The slave runs away from these churches and seminaries to hide himself any where on earth.—There is no place where he finds less sympathy. The slave would find more sympathy in caves and dens, among wolves and tigers than in our Methodist, Baptist, Presbyterian and Congregational compacts. There is nothing which our suffering brother in bonds, will not encounter to avoid the whips, chains, blood-hounds and rifles of these thievish and murderous organizations, and their clerical keepers. And these combinations, composed, in part of villains of the worst stamp, of thieves and murderers, are held up by the religious profession of the country as churches of Christ, and their keepers as His ministers.

Dear brother—I wish the Esquimaux Indians, the Brahmins, the Mahomedans, or the poor Savages and Cannibals of Van Diemen's land would send missionaries to the United States, to teach the misnamed *christian* churches and ministers here—not to STEAL, and not to abolish the marriage institution. The polluted Hindoo and Mahomedan seraglio-keeper might rebuke the American church and clergy for their licenteousness. These uphold parents in selling their own daughters for purposes of prostitution!

The Vermont Chronicle—edited by E. C. Tracy—says, H. C. Wright is a *silenced and deposed minister*. He is mistaken in the fact; he saddled the wrong horse. The proslavery Essex North Association, of which I was a member, never silenced me; *I* SILENCED THEM—I deposed them from the Christian Ministry—as you did the Suffolk Association—headed by Winslow, Blagden, Fay, and Co. But who would not wish to be deposed from the ministry by a brotherhood of thieves? The clergy of this land carry on a system of man-stealing—the worst of theft; and yet are fellowshipped, honored and ordained as ministers of Christ.—The best evidence we can have of our fidelity to Christ is—to be deposed by such a brotherhood. No minister of Christ can retain a standing among them—any more than Gabriel could maintain his standing with the fallen angels.

Let the *facts* be kept before the people. We had to go out of the church to get help to reform it. Moral Reform went to the world for help to reform the church and clergy from licentiousness. Anti-Slavery has to go there for help to reform the church and clergy from slavery.—Non-Resistance must go to "publicans and sinners" to get help to reform the church and clergy from war and murder. The church and clergy have no reforming principle or power.—Drunkards come up from the gutter, whoremongers and prostitutes from the Brothels, thieves and robbers from their Southern dens, warriors from their camp and murderers from scenes of blood to reform the church and clergy. The world can never be reformed by them. They are falsely called the ministry and church of Christ. *Sectarianism* and *Clerical Caste*—are with them paramount to christianity. Let the world despair and die—for all the help it can get from them.

Go on to apply the test. Let their malignity and pro-slaveryism be brought to light. It is in vain for them to *say*—we are opposed to slavery—while they sustain it, and oppose those who are sacrificing their all to overthrow it. I honor you and Foster, and Rogers for your fidelity. Cease not to assault a man-stealing and man-killing church and clergy—till they shall become a hissing and a by-word. I have learned but little of your movements the last two months. But sure I am they cannot be far from right and truth—provided your efforts be directed to the demolition of sectarianism and clerical caste—twin sisters of Hell, and deadliest foes to Anti-Slavery, Peace, Temperance and the regeneration of the world.

Thine in the bonds of Christ,

H. C. WRIGHT.

PARKER PILLSBURY.

PLYMOUTH, November —, 1841.

Mr. Editor: Brother French sent a request some time ago, for a "*custom made*" communication for the Herald." But on the account of the high pressure principle being applied to business of a secular kind in this region, I have had enough to do to look out for the bursting of boilers and the scalding of faces; but having a moment's respite, and materials *enough*, I will try, in my clumsy way, to put a few of them together—and may Almighty God by his unerring spirit guide my pen.

It would seem to an inattentive observer, that we, as abolitionists, have turned our attention in a great degree from slavery to something else. But we are only besieging slavery in the house of sect and party. In fact, slavery has become so incorporated into all our feelings, institutions, corporations, railroads, steamboats, and even the very ground on which we tread, that it is absolutely necessary that the walls surrounding all these institutions of men, should be razed to a level with the earth, not leaving one stone upon another. Hence the war upon sectarian organizations called churches. Now these organizations not only apologize for southern slavery, but they adopt a system of oppression of their own, more agravating if possible than that of the southern task-master. Now look for a moment at a few facts. A few weeks ago it was announced that brother BEACH would lecture here on the Sabbath, and if we had been a community smitten with the hydrophobia and then been brought in view of Niagara's cataract, we should not probably have manifested more mental disquietude. But sect hoped *in vain* that not many "would go after the fellow"—for the house was full. Now for the winding up of the grand drama in this place. The day following was spent by the vassals of sect in heaping slanderous reproaches upon our beloved brother Beach. He has been charged here with falsehood, fraud and deceit. Yes, he has been charged with violence and kidnapping! He has been charged with every evil work that an ungodly *Benjamin Stone* could invent. Finally, all that a wicked priesthood, aided by their deacons and some of their worldly laymen, could do, has been done to make his wife a widow and his children orphans; for the treatment he has received is well calculated to bring man to the grave. But He that giveth the grazing ox his meat, and heareth young ravens when they cry, has abundantly provided for all his wants.

The evening of the Sabbath he lectured here, he was commanded to desist from speaking in a meeting at Campton, notwithstanding he had the liberty of the priest; and the day following he was seized by a constable, who called another to his aid after his hand was palsied by a look from the prisoner. But he looked them both out of courage. He was permitted to proceed with no other disturbance than that which was occasioned by pro-slavery "leaving him for a season," while Deacon Berbeck beat out the time with his cane on the seat of the synagogue in real muster style—all the while vociferating at the top of his voice that such talk was profanation of the sanctuary, and he [Beach] should stop. The meeting was one that tried the Deacon's soul, on account of some six or eight brethren giving in, in writing (as I understood) their determination to leave.

Now why all this treatment to this man, who I believe to be upright—from the fact that I am as well acquainted with him as any man in this town or Campton is. I have lived *neighbor* to him and have found him a *neighbor* to me, although we didn't belong to the same sect—and thank God we don't belong to any now.

Be patient, Mr. Printer, for I must say a little more about my persecuted brother. I want to show the difference between Thomas and his persecutors. In the winter of 1837—8, I resided in Campton, within one hundred rods of brother Beach's subsequent residence—and I called myself a *Baptist*. Some time in the winter my house took fire and burnt it up and *burnt me down*. You see I was a Baptist, and all around me was orthodox, to the back-bone,—(I mean in that part of the town) and here you can see the hell-born principle that sect acts upon—for out of a wealthy community, orthodox as you please, I did not receive as aid to rebuild my house more than ten dollars; and out of all brother Beach's persecutors, I did not receive more than $2. Well, so much for sect, and so much for brother Beach's enemies, and now what of him. Why, as I stood one day gazing upon the spot where once stood my dwelling, a stranger approached me (though I had seen him before yet had not with him) and says, "friend you have been unfortunate;" then the tear of sympathy started in his eye, and he just added call at my boarding place. He subsequently gave me an order for a larger sum than any other man except one. There was a pro-slavery sectarian firm that promised to give me three dollars and forty cents. One of them subsequently paid it by sueing me at the law, and thereby making me about $1.00 cost. Both of said firm are loud railers against brother Beach, whose shoes they are not worthy to bear. In the time of my trouble brother B. proved to me that he had tears for others woes—and since, I have been equally convinced that he has patience for his own. Now you can see how sect spites, and coils around its victims. Brother Beach told the church that he preached to, that they were guilty of many sins, and that of slavery among the rest. In the next place he told the priesthood that they were guilty of the slave's blood. In the third place he opened a door in the wall and shewed the people the abominations that were practiced by priests and deacons, and renounced the whole as christian. This was too much for northern slave owners—such as Benjamin, and Andrew, and a host of others of the craft—and so they girded themselves in their costume for hunting, and seizing their muskets, dirks, knives and ropes, they mounted their well-trained steeds (the people) and on they rode till they overtook the fugitive—fleeing? No! he was in the land of liberty, and when they found that they could not persuade him to return, they shot him down, cut off his head, and left him for dead. But he only died unto sect that he might live to God. Now this northern slavery must be swept away—I was about to say before southern slavery can fall. But it may not be so. The south may give up first,—but the principles that are against both are unchangeable and eternal, and they must die.

Again let us see what kind of members these corporations receive and retain, and what kind they cast out. Well, speculators, merchants, lawyers and sheriffs, rum-makers, rum-sellers and rum-drinkers, oppressors, extortioners, revilers, covetous persons, war-makers and murderers, are all admissable to these corporations, on the ground that they sign the creed and covenant. And then they may remain, provided they do not violate the laws of the State or take sides with the poor and the oppressed. They may see their brethren that can't pay, and those that are ready and willing to pay, by way of punishment for heresy and other offences, such as not being willing to be cheated out of two-thirds of their property, when selling it to these holy men. They may take from the widow and the fatherless all that the law or the lawyer will allow, and my time and your paper would fail me to tell of the fraud, oppression and violence that is practiced by these sectarian bigots, and yet all is well. But on the other hand you let one dare to open his mouth for the dumb and plead the cause of God's poor, and remind mankind that they are brethren and ought not to kill each other, and they will spew him out as did the old synagogue in Campton brother Beach last Sunday noon. I will just sketch a little account of the affair; it made an impression on my mind that will never be effaced while reason retains its place. I will however only say what I saw, and leave the rest for brother Beach to tell. I went to the old synagogue in Campton on Sunday noon, to look for brother Beach; as I understood that he was in the hands of the *uncivil* authorities. When I opened the door, I thought they were a den of thieves in deed—for Constable Newton Marsh, and Major Pulsifer, and Moses Cook, were dragging brother Beach to the door to cast him out; but on a numbers entering, they laid him on the floor for a few moments—when they again seized him and thrust him out, with all the apparent rage and madness that ever filled the breasts of mortals. They then barred the door and left the man to perish under the "droppings of the sanctuary." An odd caper that; to bolt a sinner out of the house of God! But it is in perfect keeping with many of their practices.

I should like to write much more, but must stop short for want of room.

Yours for the truth,

E. C. ROGERS.

Anti-Slavery Language.

Abolitionists are accused of being harsh and severe in their language, and some good people stand aloof from our enterprise, professedly on this account, whether it is more severe than the slave-driver's lash, let others judge. It appears to me, that those, who find fault with our severity of speech, would receive a wholesome reproof, and one that would enlighten their understanding, somewhat, by an application of it. But my object at present, is to speak of the grammar of anti-slavery writings.—It is different from that of all others.—It abounds in contractions.—Instead of writing out, in all the formality of solemn sect, and genteel party—cannot, do not, and will not; it is can't, and don't, &c. Some people may laugh at our vulgarity—but there is nothing vulgar about it.—Don't is an anti-slavery word.—It belongs to us, as much as the technical terms, of any class of men or women, belong them. As much, as *Orthodox* belongs to the Congregationalists and more too. Anti-Slavery addresses itself to the common people, in the language of the people. Any body can speak or write it. Any body, and every body can write for the Herald of Freedom, plow joggers and all; as witness—the subscriber. Don't, I said, is an anti-slavery word.—It is supplicatory.—There is no menance about it.—It provokes no passion but pity.—The slave uses it, when under the lecture. It is the sole weapon of defence that it is lawful for him use. But, if it *were* vulgar, we should have to speak it so. Anti-Slavery can't stop to be polite—to write out finished sentences, and rounded periods. But there is eloquence in them, the eloquence of nature.—They are the over-flowing of the heart, the burst of feeling, the wailing of sorrow, the ejaculation of surprise, the condolence of pity, and when the last slave is free, they will sing for joy. If there were any prospect of converting the priests, or politicians, to abolitionism, before the people were converted, it might be well to speak to them, in language they could understand. But the farmers, fishermen, tent makers and carpenter's sons are the men to reform the world, and break the iron yoke of slavery. Our language is mild enough for them. Or it would be so, if they were not told to the contrary, by their blind leaders—on whose ears our language grates harsh thunder, while the crack of the cart whip, and groans of the slave are music to them. When abolitionists write, they must write for use, not for show.—They must write out their hearts, no matter in what style; it will be grammatical enough, and rhetorical enough.

SAM. FLINT, Jr.

Lyme, November 29, 1841.

Mr. Rogers: Will you do us the favor to insert the following in your paper.

Whereas a communication has appeared in the Herald of Freedom of Nov. 26, and in the N. H. Baptist Register of Nov. 25, directed to the Baptist church in Littleton, signed by three of its members, withdrawing their fellowship from that church for supporting American slavery; and whereas that communication seems to imply that the church is *professedly* favorable to that horrid system, and that impression is probably given to the public,

Resolved, therefore, That it is our duty to correct that impression, by giving to the public, through the same channels, our position on that subject.

Believing that American slavery is a system of the grossest iniquity; that it involves in its very nature and operations those most flagrant and aggravated violations of the law of God and the inalienable rights of man, which the Bible every where condemns; that it is entirely opposed to the very spirit of the gospel of Christ, which requires us to love our neighbor as ourselves, and that those crimes which it involves, when unconnected with slavery, excludes the perpetrator from christian fellowship.

Resolved, therefore, That we, as christians, and as a christian church, are under obligation, by every proper means and influence to discontinue and abolish the system.

Resolved, That in compliance with the principles of the gospel of Christ, we cannot invite to the communion table or pulpit such as hold or traffic in slaves.

Resolved, That those Missionary Boards which support by their funds, slaveholding missionaries, act entirely contrary to our design and wishes, so far as our contributions may be concerned.

By order and in behalf of the church,

WM. SOAMES, Church Clerk.

Littleton, November 30, 1841.

CONCORD: DECEMBER 10, 1841.

Clerical "Jugglery."

We don't know but we are over "jealous" of our friends the priesthood, but a little instance came across us the other evening, which if not a "trifle light as air," is a straw to show the way of the *clerical* wind. We were reading aloud to our fire side circle, at home (instigated by attending friend Weston's lecture doubtless) Campbell's beautiful "Address to the Mummy." We found it in the *Reverend* Doctor Porter's Rhetorical Analysis. It is not a production that needs much amendment—or could undergo much tinkering without its being discovered. Something sounded wrong as we were reading in the concluding line of the fourth stanza. The measure seemed clumsy and the sense clumsier still. The interrogator was conjecturing mummy's vocation.

"Perhaps thou wert a Priest—if so, my struggles
Are vain;—Egyptian priest ne'er owned their jugles."

Rather awkward, "*Egyptian* priest!" and why limit to *him* this disinclination to own jugglery—when it is universal with the Priesthood to a proverb! We at once suspected *jugglery* had been practiced on Campbell's verse, and it occurred to us that we had once before—some time ago—thought so, and found on examination that it was so—that the phraseology had been changed from something offensive to one more welcome to the clerical ear. "But then Doctor Porter would not have mutilated Campell's poetry—especially as it would be so certain of detection!" Doctors of Divinity will do most any thing when it will serve a clerical turn; and as for detection—it has no terrors for them. They are the judges. On recurring to Campbell we found the lines run thus:

"Perhaps thou wert a Priest—if so, my struggles
Are vain;—for ☞priestcraft never owns its juggles."

A little smoother measure this, and *considerably* more *general* in its opinion of the priesthood—than the Reverend Doctor's——jugglery. "Priestcraft," Doctor, not "*Egyptian* priest." Egyptian priest was as honest as Audover priest, and as little given to juggling. "Owns," not "owned." The *time* had to be forged, as well as the *place*. The present tense was the true one, and the Doctor put in the past. Campbell meant England's priesthood, as well as Egypt's—of mummy's adopted, as well as his native country—the poet's own times, as well as those of the "primeval race" of the "posthumous man" he was addressing. And he included *New*-England as well as old, and being cotemporary with the Reverend Doctor, he meant the Doctor's time, as well as place.

And why should priestcraft own its juggles? No juggler will own it. All craft will juggle—and the priesthood is a craft, and the craftiest of the whole necromantic catalogue. It is *craft* in its very existence, since Christ has abolished the order by the introduction of Christianity. Priesthood is an imposition on Christianity—in all its *other* branches, as well as in the Popedom, the grand conjuror of the brotherhood. Martin Luther denounced it as a heresy in Christianity—and equally so, under the names of clergy and of priest. And the denunciation includes all our modern array of clerical ministers, bishops, elders and other reverends. They are all an imposition and a craft. The New Testament is full of disownment of the whole of them. They find the *names* there, but not the *thing*. They assume the thing or set it up, and assume the scripture name for it, and then quote scripture as an authority.—Christianity strips man of every prerogative, which distinguishes the modern clergy, both Protestants and Catholics. They can find no nook or corner in the kingdom of Heaven or real for the sole of their feet there.

We may have done injustice to Doctor Porter.—He may not have invented the Egyptian amendment, and only have copied it. But the Doctor was a learned professor. He knew it was a fraud on the original. He had read Campbell, and it was as *crafty* to copy it, as to invent it. But it was for a school book. It was for the young mind. It would not do to have words, irreverent of the clergy, go out among the young, in the school books. It would not do to have the 'young idea taught how to shoot' the clergy, especially in a clergyman's elements of archery, and so they rubbed out "priestcraft," and put in "Egyptian." Verily it was a "going down to Egypt for help."

But we are making too much of this. If it is a clerical "straw to show the way of the mind," we do not want straws, when the land and the times abound with broad and palpable weather-cocks, in the pulpits, as well as on their steeples, to give us the way of the *air currents*. We will mention this though as a curiosity—and it may rescue a fine line of Campbell's from adulteration and forgery.

Thomas Paul.

This elegant young colored man, after going through Dartmouth College, and undergoing a *tolerated* education, has ret[illegible] again to the printing office of the Liberator—where he would have done well in our opinion, always to have remained—or in some other *anti-slavery* department. What has a colored man to do with our *colorphobic* institutions? Why should he patronize them with his money, when the very genius of them is to trample him under foot, so long as public sentiment keeps him there? We are not sorry on the whole, however, that Paul went to Dartmouth, since he has *retained* character enough (which few abolitionists are able to do) to go back to the anti-slavery press. A colored man has but one business now, and that is to *help hew down slavery*. There is but one honorable calling open to him, and that is the calling of *an abolitionist*. Paul's college education may help him in the field to which he has returned.—For it has not been *collegiate* enough with him, to spoil him, perhaps.—He was a colored man—all the way through, and he could *feel* it, and its cruel persecutions may have preserved him from the mischievous pedantry of the School.

The anti-slavery service is the field for colored ambition. There it may find honorable employ.—There its manhood is acknowledged, and it finds sympathy and fraternity with white men,—and it can find them nowhere else in this land. And the most honored place on earth, for young colored genius—we must use the term as description—is at the foot of the Liberator flag staff. To *print* the Liberator is the colored post of honor, of all others in the world,—while Garrison lives to *edit* it. Paul will write for it, as well as print. And we hope the impossibility of finding, in the pale-faced community, any opportunity for the employment of his educated abilities, will stimulate him to an indignant push of the anti-slavery warfare. We hope the cruel indignity of the circumstance will nerve his young arm for the conflict. It seems to us we should like to feel some such stimulus, though living an abolitionist entails upon us something of a kindred inducement to the battle.

Let no young colored man go near any of these learned Seminaries, but with a view to the *learned profession* of anti-slavery

Theodore D. Weld.

We are gratified to see this powerful man again taking the anti-slavery field. We see by the Penn. Freeman he was to lecture at Newark, New-Jersey, the 1st of this month. Our Achilles has abstained at home from the war long enough—though owing, part of the time, we believe, to enfeebled power to speak. If he feels free to work in old organized fashion—as we will trust he does—we welcome him to the battle again. If not, all his talent will avail but little. The victory must be won by old organized warfare, to wit, a free field and only *one* question asked—*Are you for immediate, unconditional abolition?*

Henry B. Stanton.

Mention of Weld reminds us of his splendid compeer. Weld and Stanton were the two Ajaxes of the anti-slavery seige. Weld has for years been scarcely heard of in New-England, except through the Anti-Slavery Almanack. Stanton has *declined* into the study of the law. Pillsbury and Foster occupy their places.

The Keene Sentinel.

This lynx-eyed Journal is distressed at the irreverence of the Concord Female Anti-Slavery Society for his *particular friends and paragons*, the orthodox clergy. Does he think their pulpits a blessing or a curse to the land. Has he not uniformly, before anti-slavery endangered the whole clerical domination, regarded them as little better than "*brimstone factories to frighten the superstitious impenitent!*" And why is he so jealous for them now? Is it because pro-slavery is common cause with him. Is he ready to mount the pro-slavery platform, on terms with any thing that hates anti-slavery, be it orthodoxy, methodism, or even Loco-Focoism as he calls his political opponency, or any thing else?—It seems so. The clergy of all denominations are in favor of aristocracy, and friend Prentiss is of the "Property and Standing" of his beautiful village. He is one of the Keene Nobility. The clergy are the nobility's life guard. See what the Boston clergy have done to defend the honor of their Distillery peerage against the lance of Pierpont.—That peerage are Unitarian, of the same persuasion with friend Prentiss, unless he has recently turned orthodox. The Messrs. "Giles' among them are the 'Deacons' of the city and the clergy are their body guard. The orthodox divines of the city, or the country would do as much with any Pierpont, among them, (if they had one) who should dare disturb any profitable trade—whether in rum or slaves—whose flourishing was connected with the prosperity of the church. And whoever attacks the clergy for sustaining the trafficks of the day, is sure to encounter the fury of the purple aristocracy, of all religious persuasions.

Friend Prentiss wonders if Abigail Folsom were present at the passage of the Resolutions of the Concord women. Such men as friend Prentiss have the same opinion of women in regard to her intellect and her moral rights as is denounced by the Concord Resolutions. The clergy have the same. Their friend the Grand Turk the same. Hence when women offer an opinion in public about any thing but ear rings and nosegays, friend Prentiss and Co. talk about Insane Hospitals. Friend Prentiss—a mere blockhead can sneer, and join the vulgar hue and cry—but it takes *intellect* to grapple with opinion.—Dare you question one of the Resolves of the Concord Society, in presence of its members, before the community. If you dare, the field is at your service. If not, I would not sneer. I would unite in the dignified, owlish *silence* of your brotherhood.—I would be silent, or so speak, as to show myself competent, in case of derangement, to a seat in the Insane Asylum. It takes a degree of intellect, you know, to pass muster at the Asylum. They dont take in deranged *non-compotency* there,—and mere sneering, gives no evidence of any thing beyond it.

Lecture on Elocution.

We attended Mr. Weston's lecture and recitations, of which we gave notice last week, and were not disappointed in our anticipations that he would lecture interestingly. He did, remarkably so, though he had but a handful audience—a circumstance not likely to enhance rhetorical power. It is a long time since we witnessed *human imitations* on the stage, and will be longer before we shall again, probably. But we do not remember any speaking, from the Wallacks and Conways of that day, better than friend Weston gave us in his few recitations the other evening. He spoke the prayer of Hamlet's uncle, (prayers in public are too often *spoken*, we fear—though not in so good imitation of devotion) the fall of Babylon, Monk Lewis' Maniac, and the musings of a bloody villain of a painter, who had ordered a captive put on the rack, and was watching his dying agonies, that he might transfer them to a picture he was painting, of the fabled Prometheus with the vultures at his liver. The tones and and articulation and attitudes of the lecturer, were very excellent, and at times he rose to a high perception of the power and spirit of his author. But it was his voice and utterance of words—his speech in which we took most interest. The excitement of the pieces we did not care to indulge in, and do not incline to commend to others. It is not a very profitable indulgence, though better perhaps than rum or politics. It is not friendly to the workings of humanity—or the promptings of duty and conscience. There is excitement enough of a nobler and safer kind. But there is a power and a skill in the mere human voice, and our lecturer seemed intimately and thoroughly acquainted with them. He had trained his own, which we understand was not originally the best, and which seemed to us to have had some serious impediment in it,to a high degree of excellence.—It was clear—melodious and of great strength and compass, and it seemed to refresh rather than fatigue him, to exert it.—It was refreshing to hear it—instead of exhausting, as voices of public speakers often are, especially pulpit voices He could articulate marvellously. He ran off several long strings of alliteration, with the accuracy and volubility of a bird. His "Peter Piper, picking his peck of pickled peppers" for instance, was articulated with an accuracy and distinctness that we can scarcely write it with—and as rapid as thought. This human voice is a marvellous instrument. Yet how few can tune it—as it is almost universally out of tune, from going to school and college, or *other mishaps*. Few can tune it—and fewer still play upon it, in speech or music. We read of "the sweet music of speech"—but how little we hear of it. There seems to be as few good players on the speech organ as on the violin—as few, we mean, who can give to the voice its due, as justice is done sometimes to that king instrument. Indeed we don't know but there are as many Paganinis on the fiddle (though there has been but one) as on this human pipe of ours. There have been cunning players so far as sound and stop were concerned, but they lacked the spirit—for it is not melody alone that belongs to this instrument—like that

"hidden
In Memnon's statue—which at sunrise played."

These are living *statues*.—They play spontaneously, and have not to wait for the rising sun, or other outward influences to give them breath. How important that they play well. God has mighty uses for their music—especially in speech—to us far more musical than singing. And what an amount of it. The whole, vast *talk* of the great human family—and they are a *sociable family*. But their speech has been marred with other jarrings than the old "confusion" at Babel. It is all out of tune. Perhaps nothing but tuning of the discordant heart can ever bring it right again.

We were saying that good speaking was rare.—There is as much of it perhaps at the Bar as any where in the *business professions*, but we hardly remember a good strain of it there. There occurs to us now one instance—but it was from that Bar where the pleader speaks in his own behalf.—It was from a prisoner.—It was his plea of "not guilty."—A short speech—only "*two words*." But it made a deep impression on our ear and memory, and on the hearing of a crowded Court House, who seemed sensibly touched by its claer, deep, harmonious intonations. We never heard words better spoken. We well remember the admiration expressed by the leading orator of the State, who was present. It seemed to awaken all his emulation and he had enough of it, and for a moment he seemed almost jealous of the prisoner. He did not envy his whole case be sure—but he would freely have given all his fees, for the power to utter *any two words*, as that prisoner did his thrilling "not guilty!" Mighty is the power of the *human voice*, and most rare its exercise in unabated majesty.

But we meant briefly to notice friend Weston's lecture, to express our satisfaction with it, and to express the hope that he would return and give a course here. We understand he thought of it, and we perceived that the few who attended his lecture felt great interest in it, and expressed their interest to the lecturer. We hope if he should return, better encouragement will be given him, than was promised by this meagre attendance.

The Suffrage Examiner,

This is the name of an anti-slavery paper sprung up in the revolution going on in Rhode Island. We have received the first number. Rhode Island is now the seat of war. Foster and Pillsbury are there, and Abby Kelly, and Frederic Douglass. We can hear the cannon, and see the smoke and dust. We shall soon hear of victories—of the taking of Burgoyne at least, and Cornwallis has got to surrender sooner or later. The Examiner seems under the care of Wm. Aplin—though no editorial name is given. If he edits it, it will go the anti-slavery whole. Three cheers for the new ally, and every man to his post.

Temperance.—Friends Northall and Butters, are raising a grand teetotal excitement at Claremont, and round about.—Success to their noble agitation. When Cheshire and Sullivan get sober, anti-slavery will have a chance there.

In a period of thirteen weeks, this season, 722 persons died of yellow fever in New-Orleans.

Editorial Quarterly Receipts.

By the vote of the Society Board appointing us Editor for the current year, we were to publish an account of our receipts in the way of support, every quarter. Our friends may remember that we are editing this year unembarrassed by *contract* or *salary*. Are we any the idler or less free for it! It may be well enough to add that we are to pay into the Society treasury all we receive over $500. Our receipts the first quarter were $25. For the second they are $39 10, as by account below. They are *rising*. In excuse for our friends, who have not aided, and who may be able to if they dared, we would say that of late we have felt called on to speak out more distinctly and fully than formerly in relation to those great anti-christian superstitions, which the clergy are wielding against our cause. We see more clearly their ungodly and unscriptural character, as we do our duty the more faithfully in regard to them. We proclaim it, and it alarms the land. They think we are taking away their gods, and what will be left them! This has thinned our subscription list (though less than we apprehended—for other and more abiding friends are rising up, who think more of the day of judgment than of town meeting day,) and made many afraid to sustain us. We are getting so unpopular, that it seems almost unsafe to be a contributor to our support. Perhaps this should excuse our friends. They don't dare read the Bible, unless in the fire-fly light of the priesthood. They are timid about hearkening to Christ against the warnings of the clergy. They cannot imagine christianity distinct from the religion of the *warlike* meeting house. And we do not wonder at it. We have not been able to *explain* our views of the *anti-christianity* of these sectarian doctrines and ceremonies, which play continually against our anti-slavery movement. We have scarcely had opportunity to *hint* them, much less to explain or state them fully. The public mind is alarmed. Let it be. But let it think and examine. That it will dare to, we scarcely expect. The influence of sectarian superstition is terrible, even over those who read and reflect. But the mass, who are merely *busy*, who believe the clergy are truly religious and leave their religion to their management, are the irremediable slaves to superstition. And they make the atmosphere superstitious, and all who breathe it get infected, our anti-slavery friends among the rest. Hence we would excuse, or palliate their backwardness about carrying on the anti-slavery reform through the Herald of Freedom.

For the same reason people are afraid to subscribe for the Herald. They read it. It is read abundantly. It is devoured. But they don't *take* it. They *take* other papers and don't *read* them. Very well—if they'll *read* ours, it is the main thing we want. But this they can't *always* do, if the paper is not to *some extent* sustained. It is a hardy little affair—but it can't live *forever*, without——air. We should think too that an *ingenious* mind would feel a little sensitive at thought of reading *gratuitously* the fruits of labor. It is a sort of subsisting on slave labor—though the Herald is not exactly a slave.

But our account—viz.

Jane Johnston, Plymouth, school teacher,	$1 50
Joshua Emery, London, mechanic,	1 50
John Whitney, jr., West Dummerston, Vt., stranger,	1 00
Cyrus Bradbury, Tamworth, farmer, we believe,	1 00
J. Eells, Derry, stranger,	3 50
Jonathan Cartland, Lee, farmer,	1 00
Adams Foster, Canterbury, farmer,	2 25
Asa Foster, " farmer, over 70,	1 25
Nathan G. Spiller, Concord, miller,	3 00
Anne King, Ferrisburgh, Vt., stranger,	2 00
Charles Carroll Tappan, Bradford, a lad 12 years old, see his letter,	1 00
Charles McClintock, Julia McClintock, Waterloo, N. Y., children—kept an anti-slavery box—burst it the other day, and sent us the contents,	3 00
Those glorious children are strangers. We did not know they knew of our existence. Will slavery stand it, against abolitionists like these?	
Abel Tanner, Rhode Island, a poor anti-slavery agent,	1 00
The first dollar we get we'll send it to him.	
Richard Dame, Concord,tailor—a poor man, —did us that amount of work and refused to take any thing for it, but in this way,	1 10
The Boston Female Anti-Slavery Society,	15 00
	$39 10

This Society had designed this sum to print their annual report, drawn up by the hand of Maria W. Chapman. They voted unanimously to divert it from this object and send it to us, in token of their sense of the *fidelity* of the Herald of Freedom. Sustained by one such testimonial, we can afford to endure what may be inflicted during the year—be the same more or less.

P. S. In view of the above footing, will our friends of the American Society (we say it here to save 18 3-4 *cents of it* for postage) remember us touching the balance of our *National* editorial stipend? We would acknowledge here the receipt of $50 from them *via* E. G. Loring.

Meredith Village, Dec. 6, 1841.

Dear Br. French: I herewith enclose you two dollars; 1 50 for your good little *Herald*, the other fifty cents for yourself towards keeping the breath of life in you a little longer, if possible. The donation, dear brother, is small, very small, but much like the widow's *mite*, and had I a purse equal to my will it would afford me great joy to make my cents dollars, or tens. But abolitionists you know are poor; poor editor, poor printer, poor lecturer, poor all round; but blessed be God they are after all rich in faith and good works—that my brother tells the whole story and is enough, so go on and the Lord bless you.

Yours for the whole truth,
and full liberty, now and forever,
LUKE FERNAL.

Littleton, Dec. 6, 1841.

Brother French: Please send the Herald of Freedom to Abijah Allen, in Littleton, N. H. and consider me good for the pay for it for one year, for the Herald must be sustained. I should rather do with two meals a day than to have the Herald stop.

Yours in behalf of the oppressed,
N. ALLEN.

Mr. Rogers: Sir, I am only in the thirteenth year of my age, yet I have learned to go for Liberty. If I could not get it in any other way I would fight for it, and allow others to do the same. I read the Herald of Freedom. I have sold this year chickens to the amount of seventy-five cents, and two English rabbits for twenty-five cents, making in the whole an dollar.—This I send to you as Editor of the Herald. You shall have the proceeds of my rabbit burrow.—I hope you will go ahead long and strong in the cause of Freedom.

Your friend,
CHARLES CARROLL TAPPAN.
Bradford, N. H., Dec. 2, 1841.

Thank ye—thank ye—gallant lad. The freed slave shall hear of you, and your name be read in the history we are here writing of our mighty revolution, while the names of a time-serving, hireling, pro-slavery priesthood, and of weather-cock-watching politicians shall have long rotted. In your readiness to fight for Liberty I cannot sympathize—though you are more consistent than the worshippers of the Bunker Hill Monument, who deny right of resistance, and revolution, to the down-trodden slave. But Liberty never comes of fighting. The fighting *man* cannot have Liberty. Our Revolutionary fathers fought for Liberty, but you see they did not get it. They got victory but no Liberty. They were not so near freedom when the war ended as when it begun. For when it begun, they were *free* enough to utter the "Declaration" that *all* men were entitled to Liberty,—which was a *free* idea, but when they ended the war, they had forgot all about it. They had *fought* away all their *principles*.—Now the South can tread their descendants under foot, and make them stand sentinel to guard the temple of Slavery. The people of the country are ready enough to fight for a stick or two of pine timber in Maine or Nova Scotia—but they are willing the bondmen and women of the South, should be slaves—which shows they are slaves themselves.—None but a christian can be truly free, and a christian never fights.

I know, my dear young coadjutor, that fighting for liberty (*white* liberty) and for all sorts of rights is taught you, from every pulpit in the land, almost. But do not learn this pulpit-lesson. Christ taught the opposite, and when this wicked clergy and their *military* religion are done away from the earth, then will all men be free—at peace—and happy. Imbibe this all-conquering peace principle, and you will take a nobler stand for humanity, than your distinguished namesake of Carrolton did, who with a *trembling*—but fearless hand, signed the famous Declaration of Independence.

A capital expose of the evils of 3d Partyism from the pen of Lewis Tappan in 1839, Read it you that look back down to Egypt for help in this movement of ours through the wilderness of Pro-Slavery to Liberty's Promised Land. We have crossed the Red Sea. Let us cross Jordan, and not zig zag back towards Egypt. Let us live on moral *manna* and not go to stuffing our shirts with the *quails of Politics*.—Ed'r.

From the Emancipator of November 1839.

Sixteen Reasons against a Third Political Party.

BY LEWIS TAPPAN.

1. It was not contemplated at the formation of the American Anti-Slavery Society.

2. The Society have disclaimed, from the beginning, any such intention.

3. We should loose our hold upon the public conscience, as moral reformers.

4. It would be thought, and in many instances justly, that we were not disinterested in advocating the cause of the slave and the free people of color, but were aiming after the distinctions and emoluments of office.

5. It would appear to multitudes that we had lost our confidence in moral suasion, and appeals to the consciences and hearts of men, and our confidence in the God of the oppressed.

6. Because we should become less influential with the great body of voters of both parties, between whom we shall soon hold the balance of power—our moral force being greatly superior to our numerical force.

7. Because associating with political agitators, and employing even the best political machinery, would dilute, so to speak, the quality of our anti-slavrry feeling, faith, and zeal.

8. Because it would be taking hold the wrong end foremost; as *moral reformers may change the character of political partisans, but political parties are not want to effect moral revolutions.*

9. Because it is but a *part* of our object to bring about the emancipation of the slaves, by the political action of Congress, as it regards the District, and by the political action of the States within their respective jurisdiction; as we aim to bring slaveholders to repentance of the sin of slaveholding, which will be apt to be lost sight of in separate political action.

10. Because the constitution of man is such that political action, as it regards the leaders especially, is apt to be an absorbing principle, to the neglect of moral and religious efforts.

11. Because the policy already pursued has, in many sections of the country, taught politicians that they must set up candidates who will vote for immediate emancipation, and the political equality of the free people of color, or they will not gain the votes of abolitionists, or elect their candidates.

12. Because there is reason to believe that perseverance in the determination to vote irrespective of party, will command the respect, excite the fears, and ultimately bring to terms the leaders in both of the present great political parties of the country.

13. Because the attempt to form a distinct political party would, instead of purifying the politics of the country, throw into the front rank of the anti-slavery cause, men who are aspiring to office, and enlist the activity of multitudes who care little for the sin of slavery, or the moral and religious improvement of the slaveholder or the enslaved; and thus, instead of purifying the political atmosphere, and inducing the people to vote from moral principle, there would be danger of diminishing the moral feelings of friends of human rights.

14. Because we should lose, to a great degree the sympathy, prayers, and aid of abolitionists in other countries, if we descend from our present position; as experience has taught them that the anti-slavery cause has prospered when abolitionists have kept aloof from political partyism.

15. Because we shall, necessarily, array against us all the party feelings of leading politicians throughout the country; whereas, by not adopting separate organizations, numbers of the different parties can act in concert with us on this subject, retaining their present predilections on other subjects.

16. The anual disclosure of our small numerical force, though far from being so small as the aggregate of abolition votes indicates, necessarily carries the impression that our moral force is proportionably weak.

Brother French: Will you correct a mistake of names in the last published report of the Treasurer? Thomas Hall, should be Thomas Fall; and Luther and Alfred Hall, should be Luther and Alfred Hale. The above, together with Moses Page, Joseph Warren, and William C. Fernald, should have been reported from Rochester. Yours, &c.,
P. Pillsbury.

WEEKLY LIST OF REMITTANCES.

D. Winchester, A. Bliss, J. A Peabody, J. Lund, J. Cain, N. E. Russell, Richard D. Webb, (Dublin, Ireland,) R. C. Fisher, (Limerick, Ireland,) John Barker, George Grandy, A. L. Porter, Luke Fernal $1.50 each——M. A. Swain 75 cents——Louisa Elliot, D. Hardy, Prentice H. Evans $1.00) each——A. Stevens $2 00——Sargent Hanson $2.12——Leonard Chase $3,00.

Donations. Nathan G. Spiller, Concord, 2.00, Luke Fernal, Meredith, 50 cents.

Mehitable Haskell is informed that 3 dollars were received by the hand of J. B. Chandler, and acknowledged in No. 34. We suppose that to be the money you inquired after.

NOTICES.

FAIR AT DOVER.

To the Friends of the Herald of Freedom.

We would address you without regard to geographic lines. The cause for which we speak knows no such—it is bounded by no limits narrower than those of universal humanity. By disappointment our call for the assistance sought by this circular, has been delayed to a late hour. If it is defective in this respect, we would be the more earnest now. A few women of this place and vicinity, under circumstances of difficulty which would be sufficient to deter them from encountering them for any object of common moment, have determined on holding a Fair at the beginning of the ensuing year, to assist in sustaining the Editor of the Herald of Freedom. Of the self-sacrifice which he has made, in bearing this standard of true liberty so valiantly forward in the fore-front of assault against the strongest holds of bondage, we need not speak. Something is known of this, to all whom we address. It may suffice to say that there is urgent necessity for aid. We are doing what we can—but that is only a little. Our numbers are few and feeble. We ask for help. Our Fair will open on the first day of January, and will probably continue three days. It is therefore seen that what is done for it must be done soon. Donations of any articles are solicited. We would mention a few, such as books, cloths, knitting yarn, produce of the dairy, fruit, &c.

The articles should be forwarded a few days previous to the opening of the Fair. Boxes and packages of articles may be directed to A. Folsom's furniture store, Sawyer's building, Main St., Dover, N. H.

Abigail S. Folsom,
Hannah Wilbur,
Phebe L. Mack,
Mary C. Clark,
Harriet Beach,
Elizabeth Alden,
Harriet B. Alden,
Sophronia A. Wallace.

Dover, November 29, 1841.

Anti-Slavery Wafers.

JUST PUBLISHED, by the American and Massachusetts A. S. Societies, and for sale at the Herald of Freedom office; Anti Slavery Wafers, designed for sealing letters, &c. They constitute a valuable addition to the means of usefulness already possessed by abolitionists Each sheet contains ninety-eight appropriate mottoes, selected with great care.

Price six cents single, 25 sheets for one dollar.

Letter Paper.

ANTI-SLAVERY Letter Paper, for sale at this Office; price $1 00 a ream, 25 cents per quire.

Removed.

RICHARD DAME, has removed his TAILORING ESTABLISHMENT, to chambers over Peverly's Store, directly opposite Gass' American House; where he solicites a continuance of the patronage that has thus far been so liberally extended to him, in his profession.

WANTED, by the above, eight or ten girls, to work at the Tailoring Business; none but those experienced need apply. Also three or four girls to work as apprentices. A smart, active lad, from fourteen to sixteen years of age as an apprentice at the above business, will find good encouragement.

Concord, December 7th, 1841.

New Goods!!

A LARGE stock of fashionable Fall English, French, and American DRY GOODS, are opening to-day (Wednesday) at the great 8, by ESTABROOK.

A few of the prominent articles are,

Sup. and low priced Alapines, Alapacas, Mouslin De Lains, Thibets, Camleteens, and French and English Merinos; rich Cashmere and other Shawls; Calicoes, Plaids, Flannels, Silks; rich Ribbons; Bonnets; Furs; Fringes; white Goods of every description; Gloves and Hosieries; Domestics, Carpeting, &c.,—which will be sold decidedly cheap for cash, by

W. W. ESTABROOK.

Nov. 3, 1841. 38—6w

DOCTOR REYNOLD'S superior CURLING FLUID; also, pure Rocky Mountain BEAR'S OIL. For sale by
Ea BRACKETT, Ag't.

DUTY OF ABOLITIONISTS TO PRO-SLAVERY MINISTERS & CHURCHES—a tract of 8 pp., by Henry C. Wright, has been recently published, and is for sale at this Office. Price $2 00 per hundred.

Christian Union.

"THE Evangelical Church; or True Grounds for the Union of the Saints,—by Darwin H. Ranney." A few copies of this work have been left at the Herald office for sale; also for sale at Boyd's, and Hamilton's bookstores.—Price 25 cts.

PROSPECTUS

For a new Temperance and Agricultural Journal, to be entitled

Temperance Advocate
AND FARMER'S FRIEND.

Edited by an Association of Friends of Temperance.

THE undersigned proposes to publish, at Concord N. H., a semi-monthly paper bearing the above name, to be devoted mainly to the cause of Temperance, to the interests of Agriculture to some extent, and to the current Foreign and Domestic Intelligence.

It is intended that the ADVOCATE AND FRIEND shall be so conducted that it shall be worthy of a hearty welcome by all desiring the spread of the pure and peaceful principles of Temeperance, and the promotion of the great interests of Agriculture. It will labor zealously to reclaim the inebriate, reform the "moderate drinker"—and to show up the traffic in intoxicating drinks in all its horrid deformity, and endeavor to dissuade the dealer from continuing in a business so detrimental to the welfare of the community.

It is believed the time has arrived, when, by the active and united exertions of the friends of Temperance, an end may soon be put to the evils of intoxication among us—and it is hoped that the Advocate will prove an efficient auxiliary to consumating so noble an object. To this end will our humble efforts be untiringly directed, and for this purpose we ask the countenance and support of the friends of the cause throughout the State.

The selections for the Agricultural Department will be taken from the most scientific and practical Journals in the country—and no pains will be spared to make this portion of the paper both interesting and valuable to the Farmer. Original articles will from time to time be given from the pens of practicle Farmers in this State who have promised us their assistance—and the columns of the *Farmer's Friend* will afford a desirable medium for the communication of ideas and interchange of opinions among the cultivators of the soil, and for the publication of the results of experiments made in connection with the Agricultural art.

The publication of this paper will commence on the first of January next, provided a sufficient number of responsible subscribers are obtained previous to that time—and end only when the traffic in and use of intoxicating drinks shall be unknown, in the Granite State, at least.

Gentlemen friendly to the objects set forth in this Prospectus are respectfully requested to interest themselves in procuring subscribers, as the terms of publication are so low as to forbid the employment of Agents.

CONDITIONS.

The Temperance Advocate and Farmer's Friend will be issued on the first and third Mondays of each month, in folio form, on a royal sheet—making at the close of the year a volume of 104 large pages—at 50 cents per annum, payable on the receipt of the second number.

☞ All subscription papers and letters containing names, should be returned to the subscriber by the 20th of December next.

JOHN TARLTON.

Concord, N. H., November 23, 1841.

YANKEE FARMER
AND
NEW-ENGLAND CULTIVATOR.

VOL. EIGHT.....1842.

Office No. 45, North Market St, Boston, Ms.

THE YANKEE FARMER is the largest weekly Agricultural sheet published in the United States. It is issued in a quarto form, 8 pages to each number, making a handsome volume of 416 pages, to which is added a title page and copious index, at the low price of TWO DOLLARS PER ANNUM.

This is the CHEAPEST, as well as the largest Agricultural paper in the country, and no exertions will be spared in maintaining its established character for *interest* and *utility*.

THE FARMER has been published since 1835; it has been under the management of the present publisher since 1838; the subscription list during part of this time has been as high as 4,000 copies, and the average weekly issue has been 3,000 copies.

The course pursued in the management of this paper has been to publish—

1st. Agricultural Essays, original and selected, from the best writers, furnishing instruction for the best modes of practice in all the various departments of agriculture, and its kindred branches.

2d. Editorial Articles, on the general subject of agriculture, recording the latest improvements.

3d. Articles on Health.
4th. On Domestic Economy.
5th. On Useful Arts.
6th. One Page of Useful and Interesting Miscellany.
7th. On the Markets.
8th. One Page Devoted to News.

This arrangement has met with decided approbation, as is evinced by the large circulation which the paper has enjoyed. But it is believed that important improvements can be introduced, which will greatly enhance the value of our paper, and render it more useful and interesting to all classes.

A Good Investment.

A farmer cannot better invest the small sum that is required for a volume of the Yankee Farmer than to subscribe for it for the use of himself, his boys, and his family. We venture to say, there is not a number issued that does not contain some hint that will be useful to the farmer in conducting his business, and some lessons that the rising generation can improve upon. Two Dollars for Four hundred large pages of practical information. Why! what farmer will hesitate to place such a valuable guide before his family? Surely, not one.

Terms of the Farmer.

For six months,	$1 00
For one year,	2 00
Payable in all cases in advance.	
For six copies for one year,	10 00
For twelve copies to one address,	18 00

Where twenty copies are sent to one address, they will be furnished for $20 00, and forwarded FREE OF POSTAGE.

Gentlemen who are interested in the cause of agricultural improvement are requested to give this prospectus their attention and influence.

Agents who can bring good recommendations, will receive an appointment, authorizing them to procure subscriptions for the paper. They will be allowed a profit of 50 cents on each yearly subscriber, and the same proportion for subscriptions of less than one year.

Letters and communications must be addressed to the subscriber.

CHARLES P. BOSSON,
No. 45, North Market St., Boston.

POETRY.

AMHERST, November 19, 1841.

Friend Rogers: I send you the following lines: Do with them what you please. S.

My Mother Gone!

Where art thou, my Mother? I see thee not,
Nor hear thee now; Hast thou gone forever!
Gone—finish'd here thy hard, thy toilsome lot;
Gone—to greet us more, and bless us, *never!*
Oh! Mother, couldst thou not delay thy flight!
Forego thy bliss!—to bless us, cheer us on
Life's way; and aid us, in the bloodless fight
Of truth's great battles—Justice and Reform?
Sure, 'twould cost thee pain and tears, grief and woe,
To stay on star-lit plains of mortal life;
Witness life's dire conflicts—blood's wasting flow!
Hear fell groans and wailings—*rewards of strife!*
—Thy life to us how dear!—thy counsels too!
Thy pray'rs, and admonitions, day by day;
Thy kindnesses, and christian walk, we view;
But *these, all these*, would ill requite thy stay—
True, and thou'rt gone—but where? how long to stay?
Thy presence bliss—thine absence oh, how drear!
And wilt thou not return—say, Mother, say—
To counsel, and guide us, and stay our fear!
Nay; I know thou'l't return to earth's dark clime,
Ne'er again; nor visit th' abodes of men;
For thou hast *done*!—hast liv'd thy span of time—
Done hoping—praying—said thy last Amen!
What! leave thy seat in Jesus' blest Mansion;
Disrobe thyself of righteousness divine;
Change pure realms of light, for earth's dark station;
Take thy clay—bear the woes of Adams' line!
I would not have thee! No, I'd rather yield
My living dust to the cold grasp of death!
And sooner quit the earth's great battle field,
Than have thee 'gain on earth, resume thy breath;
Yes—nor would I call thee, Mother, for price
Of thousand worlds of gold—nor diamonds fair—
To leave th' abodes of peace, and joy, (where vice
Never reigns,) for earth, and its unhallow'd air.
Much rather would I say; go on, and sing;
"Glory to Thee my God, (honor, and praise,
And blessing,) Who hast, through my Savior King,
Fix'd me *in bliss*, by *cutting short my days!*"
—*Our* spirits are clad in veils—*thine* is free;
O'er thy brow radiates a halo bright,
Of glory—thy temples crowned with victory—
We, in darkness grope—thou, art blest in light.
We mourn thee, *gone!* but soon as Death, our souls
Shall free, from cumbrous earth, we'll rise to dwell
With thee, in brighter, purer, *nobler*, worlds;—
Till than, I say, Dear Mother, fare thee well!!
S.

Poetry.

We are partially supplied, by the above tribute of a bereaved anti-slavery friend. It is not strictly antislavery—but we give it place, because an abolitionist is the writer, and the bereaved one, and because it is an anti-slavery loss, that is thus simply and tenderly recorded. The blessing of Him, who befriends the bereaved and heart-smitten, on the writer, and on the other heart more nearly touched than his, by this afflicting dispensation.

But our little "Corner" has to go again vacant of anti-slavery numbers,—notwithstanding our humble and earnest appeal a week or two since. We thought to have touched the poet-pity of Pierpont,—but he has his hands full with Temperance, the Hollis Street Distillery, and its Reverend allies the Ecclesiastical Councils. Good speed to his labors. They are all in our line. They are all in the family, and all go to the worriment and catastrophe of Slavery. Every arrow sent at the Distillery hits the old "Peculiar Institution" under the fifth rib,—though we should be glad now and then of a grey goose shaft at the old Dragon direct, and shot from our Corner by the bow of Pierpont. We spoke of Whittier in our appeal,—but not with expectation. The last we heard of him, the *quondam* pride and beauty of the anti-slavery field, whose white plume danced amid the storm of our battle like the seamew—he was a candidate for Massachusetts General Court!!

We have explored our anti-slavery exchanges.—In the Liberator we find a "Poet's Death Song."—And a Farewell to the Mendians,—who, thank Heaven, have at last got away from us, with a whole skin. The Farewell boasts of "Columbia as a protector of the wronged of every race." We congratulate the Mendians on their escape from her protection. Columbia did her utmost to protect them as the wolf protects the lamb. They will be glad enough to get clear of all sorts of white men.—These white men are a queer race, they must think. Have a grand Bible, but an odd religion. They will hardly trouble themselves to introduce it into Mendi. They will be slow to think it any *amendment* of their own simple *Heathenism*, whatever that may be. They will be grateful to the Amistad Committee—but as for their "*education*," we think they will lay that aside, as fast as possible along with those stiff stocks about their free necks. And their "auld lang syne" will be sung in old fashioned African, we guess, both in word and strain, when once they get foot again upon their native sands. *Merriky* man's justice, we think, will stick in their crops, but there won't much else stick to them of his habits or manners, when they get ashore upon the gold coast. Garrison did not let the farewell escape his *notice*.

Maria Child's Standard has an obituary of the frost bitten posies,—alias "The Death of the Flowers"—for *her anti-slavery* Poet's Corner. The Pennsylvania Freeman has "The Vanished Seasons," and "Autumn Woods"—very *pretty poetry doubtless*,—and we have gone on hunting, *down* to the People's Advocate—but we had as lief almost copy their list of candidates into our Corner as their Poetry. Alas! the scarcity and dearth of abolition Poetry—everywhere. Anti-Slavery can hardly maintain a "Poet's Corner."—Oh for an anti-slavery Burns, or an Ebenezer Elliot,—whose fiery volume lies before us—the "Corn Law Rhymer" of Old Sheffield.—We have glanced along his pages for something to our purpose—but they are drawn on the meridian of "bread-taxed" Britain. We want something for the meridian of New-England, and for our own time. Not laments of the lacerated slave. The country has heard them this hundred years, in form more moving than poetry, and heard them unmoved. We want no whining wail about our *blotted 'scutcheon*, or our *stained flag*. Slavery does not dishonor either of them much. They were infamous enough without it. The *stripes* of the flag are well emblematic of a *flogging* people, and a *bloody* church, for they are *red* stripes. It *is starred* too—betokening *night*, not *day*. It is night in our national firmament, and the more stars come out on it, the darker the cold, blue vault. And the houseless and shivering might as well gather shelter and a blanket from December's starry cope, as oppressed humanity find protection, or chance for its life, in that "star spangled banner!" We want nothing of this sort of poetry. We want a battery of thunder against the slaveholding North, and the "peculiar institutions" here. We want a broadside for the hulk of the gory old church. She is as bloody as a butcher. Some poetic Paul Jones we want should rake her as that sea-dragon did the British ship, which brought him along side in the fog one night when he let a broad-side into her sleeping hull, which sent her instantly to the bottom with all her men. But we can't find him.

Anti-Slavery is young and rude—and as yet unfertile in bards, who can stand fire as well as emit it. We must toil on in prose.—In New Hampshire in homemade sort of prose. Farther southward anti-slavery talks better grammar. But we have little schooling here.—Sam. Flint strikes fire to be sure—but not in verses, and sparks are seen to play about the din of Ezekiel Rogers' shoe-hammer. But they don't write verses.—We don't know as they ever tried. The cause will breed poets, though, by and by. Meantime we must be patient.

COMMUNICATIONS.

Let us all Preach the Doctrine.

Start not, kind reader, at the above exhortation. Although the number of those who engage directly in pleading the cause of the down-trodden slave, is not so large, by scores, as the wants of the times would properly seem to require, yet I am not about to urge *all* the believers in the doctrine of immediate emancipation, to enter the field of discussion and become its preachers, in a *professional* sense of the term. But, still, that all who worship God, as the father of all flesh, of whatever kindred, tongue or nation they may be, can *preach* the doctrines of abolition, and preach them, too, with much power and great success, is a proposition which admits of the clearest demonstration.

There is reason to suppose, that the views of many persons may be too much restricted in regard to the mode of preaching abolition. They confine it entirely to the proclaiming of doctrines and precepts from the pulpit—to the act or process of declamation—and suppose, when the person has closed his sermon or exhortation, his *preaching* is finished until he again formally addresses the audience. Hence they imbibe the idea that the minister, or speaker, alone must do all the preaching that is done, while they have nothing to do but to be *hearers*, or to assemble themselves together, in some appointed place *to be preached to*. Is there not reason, also, to fear that even ministers and other public speakers, may sometimes entertain similar notions?—May sometimes suppose that they can preach and speak only by going through certain formal ceremonies, and that whenever they have delivered their discourses, they have done *preaching* for the week, or until the next occasion for assembling the people together. Now it is perfectly apparent to my mind, that such conceptions of preaching are too limited. To suppose that no one can preach the doctrines of abolition but he who makes it his business—and that he can preach only by harrangue or address, is taking into view but one half the subject, and that the least effective.

The truth of the old maxim will not be disputed, that "actions *speak louder* than words." Actions are more to be depended on then words, or professions, inasmuch as they speak more truly the real feelings and principles which sway the heart. A man may make use of the most elegant language—he may utter the most valuable sentiments and make professions of the highest character; and yet, if his actions contradict his words, they will always be believed in preference to the latter—all his pretensions will appear like "sounding brass, or a tinkling cymbal." If, then, actions not only *speak*, but speak *louder* or more *convincingly*, than words, there is no difficulty I apprehend, in the way of *preaching by actions!* Hence the reader will readily understand the nature of my assertion that all the believers in the glorious doctrines of abolition, can preach their sentiments most convincingly and successfully. Men and women—the aged, the middle-aged, the youth—each and every one, can, in this way, become a faithful preacher of the sentiments which we profess. Their daily walk and conversation may be made one continual sermon, proclaiming silently, yet with exceeding power, to the world the softening and purifying influences of a doctrine which regards human equality and human rights—its power to make its real believers, virtuous, kind, benevolent and good.

I sometimes think we fail in discriminating properly between the different classes of our opposers. There is one class which has not sufficient strength of mind to understand and appreciate, either the nature of our premises or the course of reasoning by which we arrive at our conclusions. They are exceedingly dull of apprehension and seem not to possess the ability to comprehend the rudimental principles of our being. Another, and a very extensive class, is so blinded by bigotry, and so embittered by superstition, that they will not bring that good sense which they naturally possess, to bear in investigating a doctrine they so heartily despise, as that which teaches that "*all* men are created free and equal.' It would not be charitable to say they oppose this doctrine because they desire to have slavery perpetuated forever, or because they dislike to have slave-holders brought to a repentance of the abominations which a traffic in human blood countenances. We can hardly attribute to them, such base motives and principles as these. The true cause may, undoubtedly, more properly be looked for in the pride and haughtiness, which are invariably engendered by the possession of wealth and power, and which are shocked at a thought so humbling as that, through the riches of God's mercy and love, a man or a woman with an ebony skin may finally be brought to an *equal* if not *superior* elevation, in righteousness, purity, and happiness! The former of these classes *can not* be converted to the truths of real abolitionism until their stupid ignorance is removed—and the latter *will not* be brought to a full understanding of God's ways to men, until they are first born into the meek and lowly spirit of the blessed Saviour. Among either of these classes, we cannot reasonably hope that the light of Freedom and perfect liberty will spread, to any considerable extent, at present. But there is another class—and one altogether the most valuable among our opposers—that is worthy of our more particular attention. This class is composed of the benevolent, the kind-hearted, the well-meaning—those who, perhaps unknowingly, posses the spirit of abolitionism in their hearts—who really love liberty, peace, and righteousness, for their intrinsic worth—who love the whole family of *man*, without distinction of color, and are really and deeply interested in all that pertains to the welfare of the human race. This class does not oppose our sentiments, so much from the supposition that they are unscriptural or unreasonable, (for they clearly perceive many evidences in their support, from both these sources) as from a fear, lest they should exert a licentious tendency in society, if fully carried out; lest they should cause those who adopt them, to throw off restraints, and deluge the land with crime and blood! This is the great obstacle in the way of their becoming real open-hearted abolitionists! Let it be removed out of the way and they are with us at once—soul and body, devoted to the building up of the great cause of human rights. Such is precisely the condition of thousands of good, honest, christian people in our land.

Now *we* are perfectly assured—indeed we know from experience and observation in this matter—the adoption of the principles of abolitionism will never be productive of such penicious influences as these honest opposers suppose. But how shall we convince *them* of this important truth?—how shall we effectually remove their groundless apprehensions? Could they be induced to attend upon our preaching, to read our books and papers, and to give the subject a fair investigation, we might succeed, in time, in satisfying their minds, that they have been prejudiced against the doctrine that "proclaims liberty to the captive," and that the sentiments of real, true-hearted abolitionism, when properly understood and properly acted upon, are the principles upon which the eternal God created his offspring. But the power of early bias and long-seated habit—the many associations that bear upon them—the influence of relatives, and friends, and brethren, and *ministers*—a dislike to do that which would injure the feelings of others, or would have tendency to break up long-continued friendships—and many other causes that might be enumerated—tend to keep them from our lectures—to close their eyes against our publications, and compel them, often, to listen to doctrines deeply repugnant to all the better feelings of their hearts. How, then, I again ask, shall we remove their unfounded apprehensions?—How can we gain their attention, and enlighten them respecting the truth of our doctrine and its moral influences? There is but one way of which I can conceive, and that is, for every sincere *believer* to become an active *preacher* of abolitionism in the sense heretofore explained—a *living preacher* in his every-day intercourse with the world—a preacher in his actions, and in his general deportment. We often meet with these people, and associate with them in the ordinary concerns of life, in business transactions, and in the social circle. And in all these circumstances, our actions *will speak*, whether we desire them to or not—and speak, too, so as generally not to be misunderstood.

Wherever the class to which I refer, meet with an individual who is an open and professed advocate of universal and immediate emancipation and all the concomitant doctrines, if they perceive his conduct to be unprincipled, in any respect, they will charge it, not to those infirmaties that beset all men, but directly to the influence of his abolition principles; and in this way become more strongly prejudiced against us than ever. But if, whenever they have intercourse with believers in this sentiment, they find them invariably and strictly honest, upright, industrious and temperate—if they find them fair, trustworthy men, in all business transactions—if they perceive them to be kind, friendly, obliging neighbors and good citizens—if they see a disposition warm with benevolence, good will and love to all men, and a lively interest manifested in all that pertains to human exaltation and human happiness—believe me, an impression would be made upon them more deep, and lasting, and salutary, than could be produced in any other way. This would be a language they could not misunderstand—an argument which they could not controvert. It would strike directly at the root of their opposition to the glorious doctrines of unadulterated abolition, by convincing them that the sentiment which they love in theory, is as valuable, in its moral influences, in its perfect adaptation to the every day duties of life, as in its Heavenly nature!

The connection between the theoretical and practical parts of our doctrine, is, to the eyes of our opposers, a doubtful problem at best, which we must work out to their satisfaction. So far as *argument* goes, we can make it appear very evident that the doctrine of abolitionism is emphatically true, every word of it, and that its plans are feasible and perfectly safe in their result.—But as the correctness of an arihmetical sum is manifested by being *proved*, so the truth of our arguments, on this important subject, must be *confirmed* or *proved* by our conduct. To our daily actions will the world look for that proof; and if they behold it, the candid portion will be satisfied, and believe, and rejoice; but if they find it not, who can blame them if they still continue without the pale of abolitionism?—We may rest assured, that the eyes of community are resting upon *us*, with a watchful curiosity, to witness the influence of our own sentiments upon our own hearts—our own lives! And this, after all, under God, is to determine the final success of the principles which we advocate. If it is found, on trial, that pure abolitionism produces good, moral effects, the world *will* and *must* receive it; but if its tendency is of a demoralising character, and if it blasts human happiness, and retards the progress of Christ's kingdom in the earth, the world *will not* and *ought not* to adopt it! It is already well known that we can *argue* out the truth of our doctrine, in a most satisfactory manner; but the public mind, in its present state, *very properly* requires something more—it requires that we should *live it out!* And if we shrink from this test, or fail in this consistent demand, it is utterly vain to labor longer for the oppressed and down-trodden slave. We might as well relax our efforts *now*, unbind the armor of truth which we have buckled on, and break the spear of rebuke across our knee and cast it aside, as an unprofitable instrument, in waging war with the soul-driving population of the South! But if we come fully up to this requirement, who does not see that every obstacle is removed, and that a system of doctrines which is scriptural, reasonable, and highly salutary in its moral influences, must ere long, become the prevailing sentiment of the land and world?

For one, I heartily rejoice that the world is becoming more and more surfeited with *pretensions* and *professions*—that the good sense of judging the character of the tree by its fruits, rather than by its foliage and flowers, is daily becoming more and more apparent. Let us not flatter ourselves that we shall be exempt from this test; but let us rather court it—knowing that the principle of love, which is the very essence of abolitionism, need only be cultivated, to produce liberty, purity of heart, peace, good will, and all those rich fruits which angels and men admire! Suffer me, then, again to exhort every believer in the blessed sentiments of human freedom, to become a *preacher* of its principles and influences, in his daily conduct, his habits, his life. We are encouraged in this course, by the fact that ours is a sentiment, every principle of which is of a practical character, and can be acted upon in every-day life, with the most beneficial results. The good parent, of every sect, is swayed by them, in his family government, and the good citizen in his intercourse with the world. Where can we find another doctrine of which the same can be said? What parent, and what citizen is willing to act upon the principle of *perpetual* slavery? upon the principle of no restraint from sin but the fear of punishment? upon the principle of returning evil for evil, and hatred for hatred, and of exhibiting wrath, and anger, and fury towards those who are inferior in strength of intellect? But the true abolition faith teaches us to imitate God who declares that of one blood has He created all the kindred, tongues, and nations of the earth—who returns blessings for cursings, and who overruleth every thing for good. True abolitionism, is precisely what is wanted to change this world from an Aceldama to an Eden!—is precisely what is wanted to influence man to love his God and the whole race of his brother man!—is what is wanted to cause peace universal to dwell on earth, and good will to prevail throughout the habitable globe! And, my dear brother abolitionists, we should strive to have our conduct such as will *prove* this to be the influence of the faith we profess. We should allow our doctrines to sink deep into our hearts to shed their light upon the darkest recesses of the soul; to take hold upon, and bring into life, and activity, the purer, higher, and nobler principles that have been planted within us. As the budding flower will unfold its leaves and array itself, in its loveliest hues, under the genial influence of the sun's bright rays, so will the human soul put forth its highest excellencies, and reveal the divine and beauteous image of the Godhead in which it is formed, when the pure, serene light of illimitable goodness is allowed to beam full upon it! Let us strive to remove the cerements of selfishness and earthly passions from our souls, and allow this light to shine upon them and produce its Heavenly fruits. We are called to the high and noble effort, by duty to the holiest and best of Fathers—by love for our own peace and happiness—by our desire to forward the cause of truth, humanity, rational freedom and love among men. The cries and groans of *three millions of our countrymen* are ringing in our ears to urge us forward in the propagation of principles of justice, liberty, and equality. And by living and *preaching* the doctrines we profess our light will *so* shine, that others, seeing our *good works*, will glorify our Father which is in Heaven. H. B.

Pembroke, 11 month, 1841.

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BY THE USE OF

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Of the British College of Health, London

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J. R. FRENCH

Concord, 17th November, 1841.

Tailoring.

RICHARD DAME, respectfully informs the inhabitants of Concord and vicinity, that he has opened a Tailor's Shop, in the building in the corner of Main and Pleasant Streets, up stairs, opposit the South Church; where he intends carrying on the Tailoring business in all its various branches. From his long experience in the business, he hopes to deserve and receive a share of public patronage.

RICHARD DAME